3:Watson E-4,5 (1943) 1952 SM4 Guarani SM4

TRADE WITH NEO-BRAZILIANS

Since there are no records, it is difficult to say exactly how long trade relations with whites have existed. Their beginnings certainly go back as far as the first white goods given to the Indians in exchange for food or for work in the mate groves; that may be 200 years ago. The volume of trade between Cayuá and Neo-Brazilian has probably not been important, however, until the last twenty years or so, and until even more recently the Cayuá have found no regular market for anything but their labor.

At the present time there are two aspects of Cayuá-Brazilian trade relations: (a) the Cayuá receiving white goods and (b) the Cayuá trading small amounts of their produce to the whites. We shall consider these separately, though they are, of course, closely related. Some Cayuá now obtain store goods outright, paying in money or bartering for them. Many more work as peons for *patrões*, and the latter themselves obtain from the *ladrões*, or trading posts, small stocks of trade goods of the type that find favor among the Cayuá. Indian demand for trade goods is at least of sufficient volume in most cases to lead the traders to stock special merchandise. The Cayuá either prefer this merchandise because of lower price, because of different tastes and lack of discrimination, or they become victims in having the merchandise palmed off on them. Examples of such special "*bugre*" (pejorative term for "Indian") merchandise are an inferior grade of cured tobacco which some of the settlers would use (because it was for Indian consumption, perhaps, if for no other reason), garish colored materials for clothing, tools of inferior quality, and outlandish men's felt hats.[20] But whatever the shoddy merchandise they are obliged to accept, and however much they may sometimes be cheated in their dealings with Neo-Brazilians, there is no mistaking that the acquisition of trade goods is now very important to the Cayuá.

There is a sizeable list of goods which the Cayuá obtain entirely from Neo-Brazilians, and these they seem to feel are either indispensable or at least are goods without which they could not conveniently get along. They include cloth, thread, needles, occasionally a pair of scissors (not every family has a pair), salt and rough cake sugar, soap (for washing clothes primarily, although native plants are known of which the saponaceous roots can be used), tools (principally agricultural), and iron pots and metal basins. Some meat and "lard" (usually tallow) are occasionally acquired, though trade in these items is not very regular—even less so away from Brazilian villages large enough to afford a butchery. The most frequent source of meat and lard is the *patrão*

[20] Among the Cayuá in 1943 there were some last exceptions of Brazilian manufactures, very poor—little better than iron; implements no Brazilian would use if he could avoid it. The better grades of imported tools, Collins (American) and "*Laure*" (Birmingham) were not unknown among the white settlers. However, the apparent conclusion is that the Indians are in no position to obtain the best, even more so when the best is in short supply.